

COMMON GROUND



SPRING 1961

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The Council of Christians and Jews

PATRON: HER MAJESTY THE QUEEN

OBJECTS

To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.

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Cover Photograph

NO STRANGER TO LIFE ...

although she is a stranger to Great Britain. She is one of the residents at a refugees' old people's home in Hampshire. Over ninety years old, she has twice lost her home and country before finding a few final years of peace and comfort in Britain. (From the film "Return to Life," reviewed on page 32 of this magazine.)

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Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.

Primate of all England

"WE CANNOT CURB INTOLERANCE by telling people to be tolerant. It takes more than that to subdue prejudices and irrational antipathies and turn them to the restraints of understanding and forbearance. It needs submission to Divine Law and Divine Love; it is a task of the spirit. In that task Christians and Jews on the Council co-operate, and in doing so show the true tolerance which they also try to propagate. They can do so because under their spiritual insights and disciplines they equally look to the Divine Law and the Divine Love to guide them." So said the Most Rev. Geoffrey Fisher, Archbishop of Canterbury, in a message to *Common Ground* at Christmas 1949; and this deep insight into the Council's purpose has been the mark of his Joint-Presidency throughout the sixteen years that he has held that office.

During the whole of that period the Archbishop has missed only one Annual General Meeting of the Council; and that because he was in Australia. His friendly, genial conduct of the business, together with his shrewd comments on current problems or on points raised by speakers, have long since become an outstanding feature of this annual gathering. But these features of his Joint-Presidency, though perhaps the most widely recognised, represent only a small part of Dr. Fisher's contribution to the work of the Council, as

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those who are most actively involved in it can testify. Any letter to the Archbishop was always sure of a speedy and helpful reply, and where issues needed fuller discussion than was easily possible in letters, Dr. Fisher has always been ready to find time for an interview.

It is therefore, as several speakers at this year's Annual General Meeting emphasised, with very great regret, but with a deep sense of gratitude for his inspiring leadership over so long a period, that we take leave of Dr. Fisher as a Joint-President on his retirement from Canterbury. We are glad to know that he will still retain a personal association with the Council.

But if there is sadness in leave-taking, there is pleasure also in greeting a new arrival, though there is nothing new in Dr. Ramsey's association with the Council. Already, as Archbishop of York, he has delivered the Annual Lecture of the Leeds Council of Christians and Jews in 1957, and in 1958 he proposed the Toast of the Council at the Tenth Anniversary Dinner of the Hull Branch in the Guildhall of that City. On these occasions, both by the content of his address and the graciousness with which it was delivered, Dr. Ramsey made it clear that his association with the Council was no mere formality. He not only believes in, but in his attitude embodies, the principles for which it stands. We are proud and happy to announce that Dr. Ramsey's letter of acceptance of the Council's invitation to succeed Dr. Fisher in the Joint-Presidency was in the most cordial terms.

The Psychology of Prejudice and Persecution

DAVID STAFFORD-CLARK

*A digest of the 1960 Robert Waley Cohen Memorial Lecture.
Dr. David Stafford-Clark is Consultant Physician of the Department of Psychological Medicine and Director of the York Clinic at Guy's Hospital, London.*

THE BIOLOGICAL HOMOGENEITY of the human race is undisputed. In the Bible we are told that God created all nations of one kind of man. Geneticists, anthropologists and biologists would agree that man is of one species; but they would also agree that there are a number of races within that species. Ever since man's interest in his own state and in those around him has been displayed

and recorded, the differences between groups of human beings have attracted attention. What is so tragic is that this differentiation has from time immemorial been the focus of antipathy, cruelty, rancour, arrogance, hatred, spite and plain uncharitableness.

Physique, skin colour, custom, and language, are the traditional ways in which races have been defined. But custom and language are acquired characteristics, cultural and geographical but not racial, and in any scientific study they must be discarded completely. Skin colour must also be discarded, because although one hears of white, yellow, red, brown and black races, the colour of the skin is in fact not racially distinctive. The Southern Indians, South African Negroes, West Indians, Australian Aborigines, and Pacific Negritos are all the same colour, but they are as different from each other as they are from people of different colours.

Genetic differentiation

The only accurate and valid basis of racial differentiation is to be found through the science of genetics. If we study the transmissible characteristics of human beings, the characteristics derived from the genes which they pass on and have inherited, then we discover that there are characteristics which appear in different proportions in different races. On this basis we can say that whereas man is of one species, there are probably about ten main divisions of racial origin, and sub-divisions amounting to about thirty in which cultural and geographical factors have played an additional part.

By ascertaining the proportions of a small number of genes, those connected with blood groups, throughout a population, we can trace the origins of that population in terms of races. The first thing we learn is that there is no such thing as a pure race. Different groups of human beings are constantly mingling and coming apart; new groups are being formed, and all racial origins are mixed. It has been determined, for example, that 30 per cent of the inheritance of the American Negro population is what we should call "white"; and it has been calculated that, if present trends continue, within the next thousand years the population of the United States will be homogeneous for Negroes and Whites.

Nevertheless there are factors at work all the time to alter the balance of the constitutional element of races. Nature is always

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throwing up new versions of man, and a version which has, for instance, a darker skin will thrive to the comparative exclusion of a version which has a pale skin in very hot climates. Nature also throws up people who have a remarkable resistance to cold, and you find, as you would expect, a very high proportion of the constitutional factors connected with this resistance to cold among Eskimos, and others who live in very cold climates. The constant change and diversity of the genetic basis of human beings cannot be said to be a bad thing biologically.

What is of concern is the feeling of antipathy so often associated with these differences between racial groups. We can trace a similar reaction in the animal world. Animal behaviour is, in varying degree, governed by what are called "releasers." Complicated innate patterns of activity are released by specific stimuli without any conscious control on the part of the animal itself. One of the ways in which mating between species appears to be limited in nature, is that the releasers for one species are not called out by any activity in the other. Thus the stickleback may begin its very complicated mating pattern with another little fish of approximately the same kind, but because the other fish has an instinctive way of reacting which is different from that of the stickleback, nothing comes of it.

Automatic aggression

Even within single species there may be differences in releaser patterns. Thus ants can recognise members of their own colony, apparently by scent, and they avoid association with members of other colonies. Aggressive behaviour between individuals is similarly released automatically by environment or circumstance. If two sticklebacks are placed in different test-tubes, and are put in a tank normally inhabited by one of them, the stickleback in his home tank will display all the attitudes of aggression, while the stranger will evidence a strong desire to flee, even though they have no actual contact with each other. But if the test-tubes are moved to the water where the other stickleback feels at home, the change in environment will release the precisely opposite reactions in each of them and their roles will be reversed.

It has been found that releasers operate also when something has happened to alienate one member of a species from the rest. If a herring gull is temporarily netted so that an identification ring

can be put on its leg, its cries of alarm are echoed by other gulls which first fly away, then having kept their distance for a little while swoop down on the netted gull with all the signs of aggressive behaviour that they would show against an intruder into their territory. There is an unflattering but significant similarity between the relatively automatic aggressive behaviour released in animals, and that all too often instinctively adopted by human beings towards those whom they recognise as racially different from themselves.

Capacity to love and proclivity to hate

One of the common assumptions among students of race relations is that no one is born prejudiced, that no child comes into the world hating or ready to hate a child of another race. This is true: but it is not the whole truth. Certainly no man is born with a built-in prejudice; but he is born with both the capacity to love and the proclivity to hate. Aggressive self-assertiveness is present from birth onwards, and is a fundamental part of us, just as the releasers are in animals. Each individual sees himself as in the centre of his own world. And when we cannot achieve what we want, when we are disappointed, when our hopes outrun our attainments, we like to be able to tell ourselves that it is not our fault but someone else's. So our own frustration finds an outlet in aggression against others.

In the social setting in which we live there are always people whom we can say are not of our kind, and this is a temptation not only to make them scapegoats for our frustration, but to thank God that we are not as they are. Race prejudice, religious bigotry and social snobbery are all learned, but they can be learned only because they have an apt and inherent pupil in the prideful and instinctively self-willed aggressive aspect of each one of us.

Prejudice, like psychosis, is rigid against rational argument. Indeed it cannot be justified rationally, but is always defended emotionally. When you question people, politely and intelligently, about the grounds of their prejudice they usually become angry with you, because in fact you are challenging something which is fundamentally dear to them, which is important to them, which is part of themselves. But at the centre of prejudice is always self.

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Prejudice is usually bolstered by false information about others that enables us to feel that there is a difference between us and the rest of the world. Racial pride is ultimately the manifestation of the individual's innate belief in his own superiority over all that lies outside the core of his own self-centred will and desire. And to the unregenerate self-justifying bigot, prejudice is as indispensable, and as emotionally and morally destructive, as alcohol is to the alcoholic. To him it is a solution, not a problem. It is the thing that makes him feel worth while. Only in the mirror of the aspersions which he casts on others can he see the contrasted, inflated, distorted image of what he calls himself. This is his tragedy as much as the tragedy of others.

There are other factors which whip up prejudice—the social factors which cause people who are distinguishable by their colour or by other characteristics, to move into a society which they believe will offer them greater opportunities, but which in difficult times may find it hard to provide them with jobs and places to live. To add to their misery they have to face the projection upon them of the hatred and cruelty and arrogant hostility that this social situation excites. And political expediency may find racial prejudice a very handy weapon. "Where there is trouble find a scapegoat" is a policy which finds a response in the innate self-centredness of every one of us who says "It's not my fault and I don't see why I should suffer. It's too bad for them, but after all this is our country."

Intermarriage

Those who take a liberal attitude, and are prepared to mix with people of other races, must face the question of how far they are prepared to go. The key to the attitude of prejudice lies in one of the deepest human yet most fundamentally animal instincts, capable of the greatest emotional intensity—sexual feeling. The question "how would you feel if your daughter was going to marry a . . .", whatever group it may be, is not an idle one. In my view we are not really facing the problem until we can say that we should feel exactly the same about our children marrying across racial boundaries, as we should about them marrying within our own particular group.

My own belief—it is a purely personal opinion—is that the future of the human race is constantly to intermingle. Some of the finest

people I have ever known were the product of mixed racial ancestry. Hybridisation may not be indispensable to the vitality of the human species, but it does enrich natural diversity, and tends to produce a more varied and versatile genetic structure. Inter-marriage between all races is biologically not only defensible but right. If we shrink from it, our attitude is based not upon any factual information, but upon our feelings, and these feelings are in turn based on our self-centred desire to keep for ourselves all that we have got. But the life to which the Anglo-Indians are condemned, or the high-yellows, or the Cape-coloured, is a standing reproach, not to them, but to those who regard inter-marriage as one step in the direction of losing something of themselves to which they cling with the fierce, devoted, savage intensity of threatened people. In my view there is no evil greater than the organised, persistent and strongly maintained prejudice that one human being can have against another, and miscegenation would be a small price to pay for the ending of that, if indeed it is regarded as a price at all.

"I am not as other men"

One of the reasons for the opposition to inter-marriage is that we cannot bear to admit that others, different as we see them to be from ourselves, are as good as we are. We set too high a value on ourselves, too low a value on human beings as a whole. This stems directly from man's first need in infancy, to be able to differentiate between that part of his experience that goes with him wherever he goes and is part of him, which later he learns to recognise as "me," and the whole of the rest of the world, which is "not me." This differentiation is made instinctively and of necessity, and without it normal development may be impossible. Unless we know who we are, we cannot make our way in the world at all. But there come times—and inter-marriage is often one of them—when we draw back and say: "No, I am me, and so I am not as other men."

The loneliness, the individual uncertainty, the conflict between the need for love and the proclivity for hatred with which we come into the world, and by which we are ready material for suspicion, fear, uncharitableness and prejudice, all make it very difficult for us to live up to the Biblical concept of the human race. Sometimes we may be tempted to ask, as did Captain Ahab: "By heaven, man, we are turned round and round in this world, like yonder windlass,

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and Fate is the handspike. And all the time, lo! that smiling sky and this unsounded sea! Look! See yon Albicore! Who put it into him to chase and fang that flying fish? Where do murderers go, man! Who's to doom, when the judge himself is dragged to the bar?"

I believe that God's purpose is inscrutable in this respect. Perhaps the message of the Bible is that the only answer to cruelty and prejudice lies in an open unprejudiced love in the heart of each one person. The roots of prejudice are not in the actual facts of difference, nor in the supposed superiority of one race over another, nor in problems arising from social circumstances, nor in our own false information about other peoples. These are only secondary features. The essential cause is the inescapable self-centredness, the arrogance and tragic personal pride and separateness of each individual one of us. This is where we must begin to deal with the problem, if we hope ever to solve it. And humility and love are the only answer. We must indeed learn to love others as ourselves.

The Magnitude of Intolerance

IFOR EVANS

Sir Ifor Evans, D.Litt., Provost of University College London, gave the Address at the Annual General Meeting of the Council of Christians and Jews on 1st February 1961. This article is based on his lecture.

THERE IS ALWAYS something encouraging in seeing men and women with different associations united in trying to seek for themselves a wider reference in relationship to humanity. At the same time I often find something a little frightening in all such associations of men of goodwill. I recall that as early as 1924, when I was an enthusiastic member of the League of Nations Union, a man who knew post-war Germany with great intimacy warned me: "Do remember that you belong to one of the most dangerous organisations in Western Europe." He went on to relate that in Germany the military cadres were already reassembling, and he added that only if a League of Nations Union could be made from the members of the ex-Officer corps in Germany would there be an association valid for the purposes of peace.

I would not wish to exaggerate in these matters, but I doubt whether exaggeration is possible. In this tragic half century of ours from 1914 onwards, we have seen how dynamic and positive the forces of evil can be, and how passive and ineffective and neutral have been the forces of good.

The most scarifying example of all is what happened to Germany, to a free people with the background of a great civilisation, from the early twenties to the early thirties. It was on the 26th February, 1920, that Hitler made his first speech, to the minute and insignificant German Workers Party, and said that the Jews were to be denied office and even citizenship in Germany and excluded from the Press. All who had entered the Reich after 2nd August, 1914, were to be expelled.¹ By the summer of 1921, National Socialist had been added to the name of the Party and Hitler was leader. Just over ten years later, by a free vote of the German people, this man, surrounded with violence and corruption and raging antisemitism, obtained over eleven million votes for the Presidency, while Hindenburg had little over seven million more. At the beginning of the next year, the Weimer Republic was really at an end, for on the 30th January, 1933, Hitler was nominated Chancellor. On the 19th August, after Hindenburg's death, the vagabond from Vienna was appointed President and Leader of the German Reich by a free vote of the German people. On that fatal 19th August some 95 per cent of those who were registered went to the Polls, and 90 per cent, more than thirty-eight million of them, voted approval of Hitler's accession to complete power. Only four and a quarter million Germans voted No.²

Precarious civilisation

I find that the younger generation today are not aware of this dread recital. They are so much children of their own age, so absorbed in their own problems, that all this for them has become part of history. If therefore there is one service that associations of goodwill can do, it is to keep alive in the memory of younger people how precarious a thing is this which we call civilisation. It must be fought for by vigilance and courage in each generation.

¹*The Rise and Fall of the Third Reich*, by William Shirer, 1960, p. 41.

²William Shirer, p. 229.



The Lord Mayor of London, the Archbishop of Canterbury and Sir Ifor Evans at the Annual General Meeting of the Council of Christians and Jews.

(Photo: Emanuel)

One can well understand an individual saying that he agreed with the general outline of this argument, but that he finds himself impotent to take any action against these elements of intolerance that are hostile to civilisation. It would suggest that one of the tragedies of our time is that we have lost the sense of individual responsibility, because we have become accustomed to compromise with disruptive and evil forces. Yet history does show what the single voice can do if it is courageous and single-purposed and unwearied.

I have always been deeply impressed by Zola's involvement in the Dreyfus case. Up to 1894 Zola had been a creative writer and when the Dreyfus case began he was in Rome collecting material for a further book. He had no connection with Dreyfus; he had no direct relationship with the issues that were being discussed, but on his return to France he became clear in his own mind that the attack upon Dreyfus was an evil one, and that it was governed by anti-semitism. By 1897 he had put aside his creative work, and without any concern for the consequences was writing in *Figaro* the articles

proclaiming Dreyfus's innocence. As Zola himself said: "Truth is on the march, nothing will stop it." And no one can deny that Zola was one of the greatest contributors to Dreyfus's release and ultimate reinstatement.

It must be admitted that in our time the opportunity of the individual to influence public opinion to the degree which Zola did is becoming increasingly difficult. Unfortunately the media of opinion have become mass media and are concentrated in a few hands, while the audience that must be convinced has become a wider audience and is not so easily reached, or at least not so easily persuaded. At the same time, let it be admitted that there is an element of spiritual lethargy, of moral defeatism present in many minds, and especially many intellectual minds at the present time, which does not augur well for the strength of the civilising forces in mankind.

The sum of human misery

It must often have been the theme of speculation amongst us whether human life in our own time has been more exposed to tragic and destructive forces than in the ages that have preceded us. Life is certainly much more exciting today than it ever was. People are much more world conscious. The treatment of the individual in disease and distress by the doctor and the psychologist is of a far more passionate discrimination than at any other period of human history. At the same time I would venture to support a remark which Earl Russell made a few years ago when he wrote: "I do not think that the sum of human misery has ever been in the past so great as it has been in the last twenty-five years."

But I confess that I see optimism only possible as based on the experience of the few. Man through evil and through intolerance is a self-destroying animal. The great tragedy of our time, and I believe it may be the ultimate tragedy of mankind, is that Europe, where the highest centres of civilisation have developed, has become through mutual destruction only a secondary force in the world.

The element of truth in Lord Russell's statements is that the forces which are directed towards evil and barbarism and destruction have been able to accumulate in our own time such vast additional powers. The material powers which were at the disposal of Napoleon were trivial compared with those which Hitler had at his command.

The point is well made by Aldous Huxley in one of his Essays: "In practice man usually destroys himself—but has done so up till now a little less thoroughly than he has built himself up. In spite of everything, we are still here. The spirit of destruction has been willing enough, but for most of historical time its technological flesh has been weak. The Mongols had only horses for transport, only bows and spears and butchers' knives for weapons; if they had possessed our machinery, they would have depopulated the planet. As it was, they had to be content with small triumphs—the slaughter of only a few millions, the stamping out of civilisation only in Western Asia."

Problem of population

What of the prospect of humanity in the future? Again let us turn to Aldous Huxley: "Germ warfare and the H-Bomb get all the headlines and, for that very reason, may never be resorted to. Those who talk a great deal about suicide rarely commit it. But the greatest threat to happiness is biological. There were about twelve hundred million people on the planet when I was born, six years before the turn of the century. Today there are two thousand seven hundred millions; thirty years from now there will probably be four thousand millions. At present about sixteen hundred million people are underfed. In the 1980's the total may well have risen to twenty-five millions, of whom a considerable number may actually be starving. In many parts of the world famine may come even sooner."

In many parts of the world, and particularly in the countries that are associated with our Western civilisation, the approach to the care of the increasing numbers of individuals when they are mentally defective has been one of enhanced cherishing. In war the Western nations have treated life as cheaply as did their enemies, but in peace their policies have been based on attaching an increased value to the individual, even if sick, defective or infirm. I believe that if mankind is to survive then the type of care which in England we give to the sick and to the mentally sick, and which we give irrespective of whether we are practising Jews or devout Christians, the care which we give because we are common men and women, must be applied to all the world, and must be applied not only to cases of mental health but to physical well-being, to nourishment,

to clothing, to the elementary decencies of life and to the inculcation of some minimum standard of social conduct.

It could be argued that the sort of conception that I am now developing is one which could never be made effective except by groups of profoundly convinced religious people, and it might be added that the approach of those who do not share such views is too selfish, too indulgent, too indifferent, for this universal campaign to bring mankind to a minimum standard at which its own future is tolerably secure. This, indeed, may be true, but its inevitable consequence over the period of the next fifty or a hundred years is the termination of human life as we know it—its termination, not through the hydrogen bomb, but in an overcrowded confusion, in the dreary long drawn out tragedy of an ultimate human catastrophe. No one faith, no one religion, can achieve the stupendous task of universal salvage. It is something in which we must all be associated. It demands a programme which is social, which is sociological, which is medical and which in its broader purpose is humane, achieved on the scale of a war-time operation, to which are devoted some of the colossal energies that we have devoted to war.

Behind all this, I must confess, there is a strange mystery of human life. There is this depth of baseness to which we can all descend, though it is more obvious and more painful in some of us than in others. If we believe that there is no ultimate distinction between what has been done by one person and what has been done by all, then we have somehow to adjust ourselves in mercy and restraint to what has been done by the worst, by the most diseased, by the most irreconcilable of the human race. Even as one envisages the possibility of some great practical plan of universal salvage, this aspect of the *Magnitude of Intolerance* comes up again in still stronger shape to face us; and it may indeed be that only those who are spiritual, only those who have the vision of the world as a spiritual experience, can enter into the vital struggle against it.

INTRODUCTORY OFFER

In order to make "Common Ground" more widely known, we shall be glad to send you six extra copies of this issue free of charge, if you will pass them on to friends, or put them on a bookstall or literature table.

Jews and Christians

C. WITTON-DAVIES

The Archdeacon of Oxford was stimulated by Dr. James Parkes' book "The Foundations of Judaism and Christianity" (reviewed elsewhere in this issue of "Common Ground") to comment on the relations between Jews and Christians today.

WE HAVE LONG become accustomed to look forward with eager expectation to the results of the insights of Dr. James Parkes in his studies of the relationship between the Jewish and non-Jewish worlds. His latest contribution to this happily increasing store of knowledge is a monument not only to his industry but also to his ever deepening understanding of this field. Here, as in so many other of his studies, he insists that the relation between Judaism and Christianity is essentially different from the relation between Christianity and any other religion, if only because they emerge from a common stock.

Of this fact, as Dr. Parkes has frequently been at pains to point out, there are many and diverse implications. There are, for example, several different possible approaches to the question of the right relations between Christians and Jews. It is unfortunate but probably inevitable that a degree of conflict results. For there are those on the Jewish as well as on the Christian side, who are jealous of what they regard to be inherent missionary rights and obligations, just as there are others on both sides, who are not only suspicious of this attitude but wholly opposed to it. Likewise there are many, who feel that the way of dialogue, as it is often called after Buber and others, betrays a lack of appreciation of the essentially evangelistic ethos certainly of Christianity and, to some extent, also of Judaism. The tragedy of history in this respect has been that generally speaking and until modern times, to quote Dr. Parkes, "the adherents of each religion were almost wholly ignorant of the real tenets and character of the other."

Issues remain acute

Different generations have of necessity to adjust themselves to changing circumstances, but it is evident from recent events—anti-Jewish agitations in various countries, and anti-missionary agitations particularly in the Jewish world—that the problems which brought Councils of Christians and Jews into existence are still acute. In

this country the aims of our Council from the beginning have been "to combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service." It may be well to recall here the relevant correspondence which passed between the late Dr. William Temple, then Archbishop of Canterbury and one of the founders of the Council of Christians and Jews, and one of the other founder members, the late Dr. Hertz, then Chief Rabbi in this country. Dr. Hertz had expressed some of the fears mentioned above, and Dr. Temple replied: "My own approach to this matter is governed by the consideration that the effectiveness of any religious belief depends upon its definiteness, and that neither Jews nor Christians should in my judgement combine in any such way as to obscure the distinctiveness of their witness to their own beliefs. There is much that we can do together in combating religious and racial intolerance, in forwarding social progress and in bearing witness to those moral principles which we unite in upholding. . . . But I am persuaded that we should do harm and not good if we were to pretend that the difference between us in the matter of religious faith is small or to obscure that difference for the sake of any religious fellowship which appeared to ignore our basic difference. To my mind, the value of our fellowship depends upon a clear recognition of this difference and upon our ability to co-operate while fully recognising it in a spirit of complete mutual respect for one another's convictions and consciences."

Co-operation, not compromise

This statement was written into the constitution of the Council and has been the basis of its activities ever since. It was accepted by Dr. Hertz and the Jewish members with certain comments. They expressed the hope that Christians would feel free to co-operate to the full within the limitations imposed by the aims and objects of the Council. At the same time they stated that they would in no way interpret the acceptance of such limitations by their Christian colleagues as compromising them with regard to either the right or the duty of evangelism, although they hoped that co-operation and evangelism would never be confused, and furthermore that only methods consistent with the spirit of Christ Himself would be used.

Dr. Fisher, Dr. Temple's successor and shortly to retire from Canterbury, has often and most recently at this year's Annual General Meeting stressed the positive aspect of the Council's work. Tolerance, or as our aims and objects put it the combating of intolerance, has a negative suggestion of a sort; what we desire, or should desire, is the promotion of complete mutual respect carrying with it a genuine attempt to understand the other person's point of view. This, *mutatis mutandis*, is what Dr. Parkes has long been trying to establish from his own unique position. Sometimes, even in his latest book, he may lay himself open to a charge of impatience; however exasperating the stupidity of ordinary people, and even very often of scholars and religious leaders, Jewish as well as Christian, it does not do to be too blunt in telling them so. This is really what Dr. Parkes has been attempting to do for many years, in print as well as in person. Perhaps at last the stupid are beginning to be educated, though it would be too much to expect a sudden mass conversion to sound common sense. Perhaps the day is not far distant when there will be general acceptance of the final statement in the Epilogue to this book and all will agree that "it is surely unnecessary to seek to substitute one conception for the other or to deny the validity, in the present world, of both. Christianity is not a substitute for Israel, nor is its mission made unnecessary by the survival of Judaism. But the reverse is true to a precisely equal degree. Judaism is not a substitute for Christianity, nor is its mission made unnecessary by the existence of the Christian Church."

In Council

THIS YEAR'S Annual General Meeting of the Council of Christians and Jews was held at Church House, Westminster, on Wednesday, February 1st. A summary of the address that followed the formal business, on "The Magnitude of Intolerance," given by the Provost of University College London, is printed elsewhere in this issue of *Common Ground*.

One of the highlights of the earlier part of the meeting, which was attended by about 300 members and friends of the Council, was the tribute paid to Dr. Fisher, who was presiding over the

meeting for the last time as Archbishop of Canterbury. Moving Dr. Fisher's re-election as Joint-President of the Council until his retirement from Canterbury, Mr. Edmund de Rothschild said: "On behalf of the Council I want to thank Your Grace for the sustained wise leadership which you have given us over the past seventeen years. During that time you have indeed been our cornerstone. At all times you have been readily available to give help and guidance to the officers of the Council and you have taken an active interest and participation in our work far in excess of that which one would normally expect from a Joint-President.

Dr. Fisher's leadership

"When meeting the Primate of all England one might expect to feel a little awe, but this was never so with Your Grace, in whom we always found a warm-hearted and friendly personality, deeply concerned to guide us, not only by advice but by example as well." Mr. de Rothschild went on to say that, in the absence of the Chief Rabbi who was abroad at the time, he wished to thank the Archbishop on behalf of the Jewish community in Great Britain for his work through the Council in the cause of racial and religious tolerance. "It has really meant a great deal to us to have the head of the Established Church in this great country take such a stand against prejudice in all its forms."

Mr. de Rothschild's words were warmly endorsed by the Arch-deacon of Oxford, who seconded the motion.

Replying, Dr. Fisher said that his association with the Council had been a great source of continuing interest and joy. "It exists," he said, "for what has become through the passage of time the ruling conviction of my life, subject to the principles and beliefs from which it springs—that tolerance, a poor word but perhaps the most useful one we have, expresses a primary virtue of all human relationships. I wish there were a more positive word than tolerance. Co-operation, unity of spirit, charity, are all part of it. In every kind of experience I have had throughout life," continued the Archbishop, "the troubles have always arisen through people who have been unable to try to see the point of view of those who differ from themselves. The art of being really interested in the other person more than you are interested in yourself is the secret of

tolerance, and of all that can be built on tolerance, of happy and fruitful and co-operative relations.

"My interest in this particular Council springs therefore—apart from the special considerations which make any Christian intensely concerned with the relationship between Christian and Jew—from my conviction that to get people to live together in harmony is the most difficult and the most necessary work which is given by God to us here on earth. And," Dr. Fisher concluded, "I have deeply appreciated having a small share in the work for which this Council stands. And looking at the work over the years, I think a very great deal has been accomplished, quietly and without the blowing of trumpets, to keep the strings of life in this community and elsewhere as healthy and as sound as they ought to be."

The meeting received with great pleasure the news that Dr. Ramsey, Archbishop of York, had consented to succeed to the Joint-Presidency of the Council when he takes up office as Archbishop of Canterbury. It welcomed also the re-election of the other Joint-Presidents, the Moderator of the General Assembly of the Church of Scotland, the Moderator of the Free Church Federal Council, and the Chief Rabbi, and of Lord Cohen as Vice-President.

Sir Richard Livingstone

The Council's other Vice-President for many years past, Sir Richard Livingstone, had died during the year, and in a moving tribute to him the Archbishop of Canterbury said: "He was one of those people whom you cannot sum up in a word or two. He stood for a way of life, and you had to live with him to appreciate the grandeur and the splendour and the grace of that way of life. He was an example of the Christian at his best, strengthened and enlightened by all that classical philosophy and thought can add to that which springs from the Holy Land—a beautiful meeting of the classical and the Christian understanding of the whole way of life. But he did not remain in the past. Whether in Belfast, or later here in England, there was no good cause connected with the true culture of a people or with education into which he did not throw himself whole-heartedly.

"You felt the graciousness of his life the moment you met him; and behind that was a wisdom and an appreciation and an experience

of all that is good and noble and true in literature and in life which made him one of those people of whom we say, 'we shall never see his like again.' And in a sense it is true, because the great men of the future will never grow up so bred in the great classical tradition as he and those of his generation were. We already look at the classical tradition as only a fragmentary approach to life, while he lived in a time when, plus religious faith deriving from the Holy Land, classical education was all that one needed for a good life."

There were no changes among the other Honorary Offices of the Council, who continue to serve it so faithfully and so well, and a representative Executive Committee was elected to guide its day-to-day work throughout the year. Reporting on the previous year's activities, the Archdeacon of Oxford presented the printed report *Angles of the Council*, and Mr. Edmund de Rothschild submitted the audited statement of accounts contained therein. Finally, a warm vote of thanks to the Lecturer, Sir Ifor Evans, and to the Archbishop of Canterbury for presiding over the meeting, was moved by the Lord Mayor of London, Sir Bernard Waley-Cohen, and seconded by Dr. Kay, Moderator of the Free Church Federal Council.

International Christian-Jewish Co-operation

AT A MEETING of the secretaries of the Councils of Christians and Jews in various European countries, held in London in December, it was decided to recommend to the national bodies that an "International Consultative Committee of Organisations for Christian-Jewish Co-operation" should be formally established. The purpose of the Committee (whose short name is "International Christian-Jewish Co-operation") will be to provide a channel for the exchange of information between the member organisations, and to facilitate consultation between them on matters of common concern in the field of Christian-Jewish relations. It is envisaged that the Committee may also, in conjunction with the national Councils of Christians and Jews, initiate international conferences. But it is essentially a consultative committee, not an executive body.

Contact between the various national organisations has of course been maintained ever since Councils of Christians and Jews, or bodies with similar purposes though going under different names,

were first set up in post-war Europe. Readers of *Common Ground* may recall from time to time articles and comments based on such discussions. But it has been realised for some time that there would be value in having a formal but simple constitutional basis for what has previously been done at a private rather than an official level.

The draft constitution of International Christian-Jewish Co-operation was formally ratified at the Annual General Meeting of the British Council of Christians and Jews on February 1st, so that our own Council is one of the founding members of the Committee.

Seder in Jerusalem

BETH-ZION ABRAHAMAS

A vignette of a Passover celebration in Jerusalem one hundred years ago. It is interesting to note that this year the first night of Passover again coincided with Good Friday.

IT WAS STRANGE, remarked James Finn in his private journal, that only after 14 years as Her Britannic Majesty's Consul at Jerusalem was he for the first time present at the Passover Seder service. This was on Friday, April 6th, 1860, that year a Good Friday, when Jerusalem was crowded with pilgrims.

James Finn and his wife, accompanied by some friends, saw the Seder celebrated in the house of Rabbi Miuchas. They were much interested in "the Patriarchal simplicity of the family scene," and found the melodies of the "chaunts" appealing. Finn noted among other observances: "The head of the family tying up one end of the handsome napkins, and placing into it a part of the Passover bread, then hanging it over the shoulder of the eldest son. During the continuation of the hymns it was occasionally shifted from one son to another, representing the carrying of the dough, before it was leavened in the kneading troughs, bound up in their clothes upon their shoulders." This Passover custom was one scarcely known to Western Jews and may have been peculiar to the Miuchas family.

After the family had finished partaking of the ritual dishes, the visitors were given some "of the symbolical food to taste, of course the unleavened bread, but also some of the mixture which represents the mortar used in making the bricks," made up of apples, almonds,

dates and vinegar. The bitter herbs and the eggs "representing the destruction of the Temple" were not offered to the visitors. "For our own refreshment," observed Finn, "we had a table spread out by ourselves, of various fruits and wine."

Further, Finn added: "The women were apart, and did not eat with the men." He also noticed that "In the ceremonial observances, when the actual supper came, the old mother of the house was allowed to eat with the males." However, to offset this, "the other women of the household had their portions sent to them"—a state of conduct then marked enough to Western eyes to be noticed and recorded.

The Trial goes on

PAUL WINTER

The following passage is quoted from a study by Dr. Paul Winter "On the Trial of Jesus" published by Walter de Gruyter & Co. of Berlin and obtainable through any bookseller in this country. The study, which is of particular interest and importance to the New Testament scholar, has, as this extract clearly shows, timeless and universal implications.

AHURRIED TRIAL OVER, events moved swiftly on from the fateful moment when Jesus was taken away from Pilate, to a place called *The Skull*, to the moment when he inclined his head—and it was finished.

It is not over . . .

Not Pilate's sentence, not the jostling of the soldiers who divided his garments, not even the cry from the cross was the last word.

The accusers of old are dead. The witnesses have gone home. The Judge has left the court. The trial of Jesus goes on. His is a trial that is never finished, and one in which the rôles of judge and accused are strangely reversed.

Tribunals assemble. Tribunals disband. The bailiffs, the informers, the accusers, the witnesses, the procurators, the executioners are still with us.

Many have come in his name and have joined the accusers; and there arose new false witnesses among them—yet even so, their testimony agreed not. Never spoken when Jesus was tried, the words, "His blood upon us and upon our children!" have come true—a thousand times. But no valid answer has yet been given to the

question "What will you that I do with the King of the Jews?"; only the cry "Crucify him! Crucify him!" echoes throughout the centuries.

Rabbi Eliezer ben Hurqnos, Eliezer the Great, said of Jesus: He owns his share in the Age That is Coming . . .

It was not finished. Sentence was passed, and he was led away. Crucified, dead, and buried, he yet rose in the hearts of his disciples who had loved him and felt he was near.

Tried by the world, condemned by authority, buried by the Churches that profess his name, he is rising again, today and tomorrow, in the hearts of men who love him and feel: he is near.

Court of Human Rights

AT A TIME when discussions between the Six and the Seven concerning the economic and social integration of Europe remain unresolved it is interesting and encouraging to note that the European Court of Human Rights set up by the Council of Europe under the terms of its Convention on Human Rights agreed in November last that a case had been established by a certain Mr. Lawless for the investigation of his claim against the Government of Eire. While this can hardly be described as an event of world-shattering importance it has considerable significance as what might be termed "the beginning of the beginning." It is, in fact, so far as we know, the first instance of the recognition by a Court of Law established under an international convention of the rights of an individual to bring a case against his Government. As such it is a pertinent reminder that the United Nations has not yet passed beyond the stage of a Declaration of Human Rights and is a challenge to those entrusted with continuing responsibility for the drawing up of an acceptable Convention. In this connection, Dr. Leon Zeitlin, who has devoted many years to the study of this problem, has suggested that this procedure might be expedited by transforming the United Nations Human Rights Commission into a Specialised Agency with responsibilities in relation to Human Rights analogous to those of F.A.O., W.H.O. and U.N.I.C.E.F. in their respective fields. Since the United Nations Declaration of Human Rights was adopted in 1948 the moral climate of the world

has in many respects deteriorated. It would therefore be unrealistic to hope that a Specialised Agency for the advancement of Human Rights would within any short period be able to attain the aims of the Declaration. But, Dr. Zeitlin believes, it could at least replace the present almost exclusively political approach to ethical problems by one on a higher level. We hope to return to more detailed consideration of this interesting suggestion in a future issue of *Common Ground*.

Causerie

THE DEPARTURE OF SOUTH AFRICA FROM THE COMMONWEALTH will be received with mixed feelings. It is not for us, in *Common Ground*, to comment on the political implications, but we do emphasise two things. First, the fact that South Africa becomes a "foreign country" should not in any way lessen our concern for its problems. The victims of race discrimination will suffer no less because they are no longer British subjects. Indeed they may feel one stage further removed from such sympathy and support as they could hope to receive from the United Kingdom and other members of the British Commonwealth. Secondly, as Bishop Reeves stressed in his address to the Hampstead Council of Christians and Jews, Great Britain has not lost all her responsibilities south of the Federation. The position of South-West Africa is at best ambiguous, but the Protectorates—Bechuanaland, Basutoland and Swaziland—are still in this country's direct care. And one of the tragedies—and paradoxes—of the situation is that the Bantu peoples in the Protectorate are, in all except legal status, much worse off than their fellows in the Union.

* * * *

The success of World Refugee Year is demonstrated by the announcement by M. Felix Schnyder, newly-appointed United Nations High Commissioner for Refugees, that all REFUGEE CAMPS IN EUROPE are expected to be cleared by the end of 1962. This is made possible by two things—first, the great financial resources made available by World Refugee Year, and secondly the liberalisation of immigration policies which many countries adopted during

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the year, enabling many of the hard core of handicapped refugees to be able, for the first time, to move to permanent homes.

* * * *

The adoption by UNESCO last December of a convention and recommendations against DISCRIMINATION IN EDUCATION is welcome news, as is its unanimous endorsement by the United Nations Commission on Human Rights. Less practicable is the proposal introduced into the Commission on Human Rights that there should be a "Freedom-from-Prejudice Year," and an annual "Freedom-from-Prejudice Day." We are frankly at a loss to know what kind of programme could be mapped out for the year; and an annual celebration of the adoption of the United Nations Universal Declaration of Human Rights would surely meet all, and more than all, the purposes of the suggested day.

* * * *

I was interested to read of a "SYNAGOGA" EXHIBITION at Recklinghausen, in Western Germany, demonstrating the rich and varied contribution that Judaic art and religion have made to the world's culture, and particularly to German culture. If such exhibitions could be arranged in other German cities and towns, and particularly if they were visited by parties of school-children and students, they could help remove the complete lack of knowledge of Jews and Judaism that is so common among German youth today, and that has previously been noted in these pages as a dangerous factor.

* * * *

I noted three further pointers to the developing relations between the ROMAN CATHOLIC CHURCH AND OTHER DENOMINATIONS and faiths. Meeting recently in Leopoldville in the Congo, the Pan-African Conference of the Roman Catholic Pax Romana Movement unanimously adopted a statement affirming that "the right of every man to religious freedom should be recognised and guaranteed by the State." The statement has been approved by the Vatican Secretary of State in the name of Pope John XXIII. Cardinal Bea, head of the Vatican's Secretariat for Christian Unity, has said that co-operation between the Roman Catholic Church and the World Council of Churches (on which Anglican, Protestant and Orthodox Churches are represented) may be possible in areas not directly

CAUSERIE

concerned with dogma. And Dr. Ramsey, nominated to succeed Dr. Fisher as Archbishop of Canterbury, has said that Dr. Fisher's visit to the Pope "had the effect of suggesting to many people in different parts of the world that there was room for other courtesy calls which had never been made before."

* * * *

It was interesting to hear about the large number of volunteers from the Association of Jewish Ex-Service Men and Women (AJEX) who took over CHRISTMAS DUTIES at hospitals and similar institutions, so as to allow Christian members of the staff to have a few hours off on Christmas Day. This is an example of the way in which members of different communities can find opportunities of co-operation not only in matters that they share in common, but even at some of the points of difference.

* * * *

My attention was drawn to the REVIVAL OPERA COMPANY when a group of its singers gave such a magnificent recital at the inaugural meeting of the Edgware Council of Christians and Jews. I understand that the Company is now setting up an Arts Centre "for all works of art that owe their existence to Judaism either by being a part of Jewish culture or by being derived from the Bible and Jewish history and thought." The Centre is intended to be financed by annual subscriptions, and knowing the great contribution which members of the Jewish community have made and are still making to all the arts, I feel sure it will meet with a good response. And I suspect that many Christians, as well as Jews, will like to be associated with it.

* * * *

There has been set up in London a Society for ANIMAL WELFARE IN ISRAEL, whose purpose is to help the three animal welfare organisations that exist in that country, but that are desperately short of funds. There is, for instance, as yet no mobile animal clinic in Israel, nor has it been possible to provide free treatment of the animals of poor people. Recalling the substantial part that members of the Jewish community played in the formation of the RSPCA in Great Britain, we hope that the Israel Society will be well supported from this country. The address is 30A Sackville Street, London, W.1.

About Ourselves

THE BISHOP OF JOHANNESBURG, the Rt. Rev. Ambrose Reeves, was the speaker at one of the most successful meetings held by the Hampstead branch of the Council for many years. It was on Monday, March 20th, only a few days after the withdrawal of South Africa's application for continued membership of the Commonwealth; and as the Bishop's subject was "Whither Africa," it is perhaps not surprising that nearly every seat was taken in the Hampstead Town Hall. Dr. Reeves gave a frank but very fair review of the effect of the apartheid policy of the South African Government, and its probable implications, as he saw them, for the future. We hope to print a summary of his address in the next issue of *Common Ground*.

WE ARE HAPPY to announce the formation of a new branch of the Council in Hendon and Golders Green. This was inaugurated at a meeting representative of the Churches and Synagogues in the district, on Thursday, February 9th. All our friends will join in wishing this latest addition to the family of Local Councils a very successful life, and we shall look forward to reporting its activities in future issues of *Common Ground*. It is interesting to see how this new branch fills a gap in the pattern of local councils in the north-west London area. There are now branches in Hampstead, Willesden, Hendon/Golders Green, and Edgware.

AS NOTED IN our last issue, a new branch of the Council is also being formed in Swansea. There has already been a meeting between representatives of the Christian and Jewish communities, and a small committee has been set up to carry things to the next stage.

WHAT IS BELIEVED to be the first joint Christmas and Chanukah party was held by the Willesden Branch of the Council of Christians and Jews on Monday, December 19th. On one side of the platform stood a gaily decorated

Christmas tree, and on the other side a Menorah with its lighted candles. The Rev. T. P. Strachan, of St. George's Church, Willesden, told a large gathering the history of the Christmas festival and the story of the Christmas tree, which it appears came to this country from Germany in the early part of last century. Rabbi Landy, of the Cricklewood Synagogue, explained the Jewish festival of Chanukah and the significance of the Menorah; he told the history of the Maccabean revolt against the Syrians in the second century B.C. During the evening the Vanetta Group of Dancing Girls gave an entertaining exhibition. Another Willesden function took place on Thursday, March 23rd, when the Rev. W. W. Simpson gave a talk, illustrated by his colour slides, on "The Other Side of the (Iron) Curtain."

EDGWARE COUNCIL of Christians and Jews, whose formation was announced in our last issue, have not rested on the success of their inaugural public meeting in November. Already they have held another meeting, when the Rev. W. W. Simpson spoke on "Christians and Jews East of the Iron Curtain."

IT WOULD BE most unusual if there were no news of activity in Manchester! Since our last issue Manchester has held its Annual General Meeting on Tuesday, March 14th, the formal business being followed by a Brains Trust composed of the Deputy Chief Constable of Manchester, Rabbi Unsderfer, and Mr. Wallace Bell, with the Rev. J. H. Price, Chairman of the local Council of Christians and Jews, as Question-Master. And at the time this paragraph is being written the Manchester branch is holding its annual Schools Conferences, extending over three days, with an attendance of 450 children in all.

IN LIVERPOOL a series of meetings over the week-end of March 18th-20th were addressed by the General Secretary, the Rev. W. W. Simpson. Out of

BOOK NOTES

these has come the suggestion of a working party or conference on problems of prejudice in the Liverpool situation. In a city where so many minority groups live side by side a study on these lines could have very considerable significance, and we shall hope to hear more of the suggestion shortly.

THE PRESIDENT DESIGNATE of the Methodist Conference, the Rev. Dr. Maldwyn L. Edwards, spoke at a meeting of the Cardiff Council of Christians and Jews on Monday, March 20th, taking as his subject "John Wesley and Toleration." This was only one of a series of meetings held in Cardiff during the winter.

IN LEEDS we hear of more meetings addressed by speakers from the Leeds Council of Christians and Jews—a regular and most valuable feature of

the work of this active branch of the Council.

A YEAR AGO we received an enrolment form from someone who wanted to become an associate member of the Council. Shortly afterwards he asked for half a dozen extra copies of *Common Ground* to give to friends—and soon he sent a subscription for another new member. Two more followed, with a request for more literature, until by the end of the year this one member had enrolled twelve additional supporters. We are most grateful to him—and we would remind all our members and friends that this is how an organisation like ours grows in strength and influence. There must surely be many others among our members who could enrol, if not a dozen, at least two or three additional subscribers during the present year. A note to the office will bring six extra copies of this issue of *Common Ground*, or of the report *Angles on the Council*.

Book Notes

The Foundations of Judaism and Christianity

By James W. Parkes

(Vallentine Mitchell, 42s. 0d.)

The theme of this latest, and perhaps most important addition to the already impressively long list of books by Dr. James Parkes, is, as its title implies, the origins of two faiths whose historic relations have been so tragically marred by mutual ignorance, conflicting prejudices and, on the Jewish side, unprecedented suffering.

As an analytical survey of well-nigh eight hundred years of creative religious development it is quite invaluable: a "must" for the serious student of Jewish-Christian relations, for the preacher and teacher in both communities, and for the general reader of whatever persuasion, who is interested in religious origins. In three main

sections, the book deals first with the period from the return from the Babylonian exile down to the beginning of the Christian era. New to most Christians will be the author's insistence that what we have here is not a period of decline and fall on the Jewish side, but the emergence of new and creative aspects of religious life and thought.

The second section, dealing with the emergence of Christianity, is again rich with new insights for Christian and Jew alike; for the Jew, because he is still for the most part ill-informed about the New Testament period, and for the Christian because his picture of the Jewish background to that period is at best limited, and at the worst, sadly distorted.

The Victory of Torah, the theme of the third section, is clearly of great importance to the Christian who still tends to regard Torah as a synonym

for the Greek *nomos* or the English *law*, whereas, as Dr. Parkes himself points out, "law is narrower than *nomos*, and *nomos* is narrower than Torah." What we have here, in fact, is the picture of a religion of survival, a way of life which more than anything else has helped to preserve the Jewish people as a living community and not, as some have suggested, as an interesting museum piece. It goes without saying that the Jewish reader, learning to look at some of the most formative years in the life of his people through the eyes of a Christian scholar, will find much to fascinate and enlighten him.

But the book is more than a historical survey. His research as historian and his reflections as theologian have led Dr. Parkes to formulate certain conclusions concerning the continuing place and purpose, not of one but of both these religions, in the divine economy. These conclusions the reader may be left to explore and to reflect upon for himself. They are in part the subject of an article by the Archdeacon of Oxford, printed elsewhere in this issue. But whether the conclusions themselves command general acceptance or not, they cannot fail to stimulate some very necessary thinking in both communities on the issues to which this historical survey itself must inevitably give rise.

Education—Some Fundamental Problems

By A. G. and E. H. Hughes

(Longmans, 14s. 0d.)

It is becoming widely recognised that one of the primary objects of education in our distracted age is to help young people to grow in wisdom, especially in the "wisdom that would enable us to live together in peace and happiness." On such an assumption this book has rendered an exceptional service in assembling, in a concise and easily read form, the material which will make it easier for students of education to understand the nature of the challenge that confronts them. It is

written by two authors who have had immense experience in the educational field, one of whom was for many years Chief Inspector of Schools for the London County Council and well known for his previous book *Education and the Democratic Ideal*: the other (his wife) formerly a Lecturer in Education at Leeds Training College.

Every aspect of this vast subject has been dealt with—the basic concept of education, teaching techniques, environmental influences, group participation, the problem of discipline, the backward child, administration and the educational service—and though there is nothing revolutionary in the authors' ideas about these important issues, the best of current thought on them has been expressed with exceptional sanity and enlightenment.

The two outstanding chapters, perhaps, are those on "the creative spirit" and "personal relationships." The first emphasises the immense significance of the child as a person. The second will appeal especially to readers of *Common Ground*, for it deals with producing "a social climate inside the school favourable to the teaching and learning of tolerance and respect for people who are remote, strange and outside the range of direct personal contacts." Not the least valuable part of the book is the suggested material, classified at the end of each chapter "for further reading, contemplation, conversation, discussion."

Israel—State of Hope

By Kurt Schubert and Rolf Vogel

(Schwabenverlag, Stuttgart)

In the last issue of *Common Ground* attention was drawn to the intense interest found in Western Germany in anything relating to the State of Israel. A new example of this is a beautiful book telling the story of the events that led to the establishment of the State, and reviewing its present life. The second half of the book—about 120 pages—consists of photographs. Indeed this volume ranks with some of the best of the many pictorial books

that have been published, in many different countries, about Israel.

What makes it more interesting than some is that, although first published in Germany in 1957, the publishers should think it now worth translating into English; and the authors' approach is distinctively German. Thus the importance of Germany's reparations payments to Israel's economy is strongly emphasised; while in dealing with the last year of Mandatory Palestine, attention is drawn more to the conflict between Jewish and British forces over issues such as "illegal immigration" than to the persecutions that led to the flight of the refugees from Europe. The emotional contrast of the authors' approach is well demonstrated by these two quotations: "The Mandatory Power used its naval forces to prevent the overcrowded Ha'apalah ships from putting ashore their quivering human cargoes." "As a result of these (British) restrictive measures the Jewish refugee camps in Germany and Austria became overcrowded. . . . As the refugees had no particular affection for the native populations in Germany and Austria, and as the great migration had swept along the usual percentage of disagreeable elements, these deplorable people also gave rise to frequent irritation."

Scotty

By Christopher Davis

(Rupert Hart-Davis, 18s. 0d.)

The passionate plea of "Art for art's sake" that used to be heard so frequently at the beginning of the century from the aesthetic school of writers would fall on deaf ears today. Perhaps its death-knell was sounded by G. K. Chesterton, who once said: "Art for art's sake? Art for life's sake, or no art for God's sake."

Certainly this novel, like so many of its contemporaries (and, after all, did not Dickens start the fashion?) has an ulterior social purpose. It depicts the tragic consequences that ensue when a negro family settle in an all-white district of a town in the northern United States. And the really revealing feature of the book is that

the characters are not abnormal in any way but would be regarded as ordinary decent people. The tragedy is inherent in the situation and the author's aim is to show what must inevitably happen when people fall under the influence of forces such as those of bigotry and intolerance which are largely outside their own control.

Apart from this the story, unfolded in a series of dramatic episodes, is written with deep penetration and sensitivity. It goes to the roots of human conduct and motivation. Little touches such as: "He" (a white visitor) "kept his hat—a pearl grey homburg—on his head," when calling on the negro family, do even more to light up the instinctive forces at work in an inter-racial confrontation than all the exciting, angry scenes that follow. But the book, though depressing in a sense, is not entirely without hope and, interestingly enough, this is expressed not by the enlightened "whites" but in the words of the negro boy who gives the book its name and is the chief victim of intolerance: "You can't escape the future. Some day negro and white will have to live together."

Prayer Booklet

(Narod Press Limited, London)

"To whom wilt thou turn in the day of thy trouble when sickness layeth thee low upon thy bed? . . . Out of thy heart the cry will come! O my God, help me and save me!" This question asked and answered by Rabbi Moses Ibn Ezra (in the 12th century) is the perfect justification for the publication of the Prayer Booklet in which it is quoted. Issued by the Jewish Hospital Visitation Committee, with the sanction of the Chief Rabbi, this admirable booklet, containing prayers to be said on entering hospital, extracts from daily and festival services, and prayers and meditations for use during and on recovery from illness, is both an answer to a need and an example for other communities. It is intended for the use of Jewish patients whilst in hospital and is at the disposition of the Sister in charge of the ward, to whom it is to be returned when the patient leaves hospital.

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Early Christianity, Judaism, and Heretics

(*Frühkirche, Judentum und Gnosis—Studien unter Untersuchungen*)

By Eric Peterson

(Verlag Herder, Freiburg i. Breisgau)

Eric Peterson is a Scandinavian scholar who holds the chairs of Early Christian Literature and of the History of Religions in the Pontifical Institute of Christian Archaeology in Rome. His knowledge of the literature, doctrines, liturgy and the general history of the various religious communities that flourished from about the second pre-Christian to about the fifth Christian century is probably unsurpassed among living scholars. It is especially the second century of the current era on which his views are authoritative.

The present volume contains 23 essays on Biblical, Patristic, Apocryphal, Jewish liturgical and "Gnostic" topics as well as on Church History, and on Jewish or Christian cultic rites. The essays in question were originally published between 1944 and 1958 in learned periodicals. Their collection in a handsome volume is a welcome gift not only to scholars, but to all those who are seriously interested in the early history of Christianity and in the religious ideas current among Jews of the era before the rise of Talmudic Judaism.

It is impossible to give here a detailed account of the varied contents of this book. Suffice it therefore to state that profound erudition characterizes Peterson's essays throughout.

Return to Life

Produced by Basic Films for the
Central Office of Information

A child in a refugee camp hid part of his crust of bread under his pillow so that in the morning he would have something to remove the pangs of hunger—but "when morning came there was nothing left." A mother looks round in complete bewilderment when she is shown into a light, clean room in England and told that it is hers. A man fights to prevent his mother

being taken to an English hospital because all his experience has taught him that "hospital" may be no more than a polite way of saying "gas chamber." These are just three impressions from this remarkable new British documentary film on the United Kingdom aid to refugees, illustrated in the story of one refugee family brought to this country during World Refugee Year. It is not a film about problems in the mass, but about people, young and old, one by one, and as such it gives us a far deeper insight into the human side of the refugee problem—the only side that really counts—than reams of statistics or pages of economic and political analysis.

The film is in black and white, on 16 mm. sound track, and it runs for 30 minutes. It is available for hire from the Central Film Library, Bromyard Avenue, Acton, W.3. We commend it especially to our Local Council secretaries when they are preparing their next programmes.

We acknowledge with thanks many books for which it has not yet been possible to find space for a review, among them the following:

"Step by Step in the Jewish Religion" By Rabbi Dr. I. Epstein (*Soncino Press*, 25s. 0d.)

"Sabbath Sermons" By the late Dr. A. Cohen.

"The Case for Jewish Civil Law in the Jewish State" By K. Kahane (*Soncino Press*, 16s. 6d.)

"The Last of the Just" By Andre Schwarz-Bart (*Secker & Warburg*, 21s. 0d.)

"Hellenistic Civilisation and the Jews" By Victor Tcherikover (*Jewish Publication Society of America*)

"Rabbinic Theology" By Roy A. Stewart (*Oliver & Boyd*, 21s. 0d.)

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